

Global Knowledge Project

Title: Somali refugees' economic livelihood and how they experience the Norwegian integration and immigration policy in the present day Norway: Case study of Sogndal municipality.

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Abstract

The central focus of this study was to learn the Somali Refugees economic livelihood and how they experience the Norwegian Integration and Immigration Policy in the present day Norway: Case study of Sogndal Municipality. Norway's modern immigration policy is based on the idea that the welfare state, the thread that ties Norwegians together, has limited resources. Hence, two basic principles have remained consistent throughout Norway's development into an immigrant – receiving country; 1) Immigration must be limited; and 2) all immigrants who are admitted to Norway should have equal legal and practical opportunities in society (Norwegian Directorate of Immigration, 2013).

Somalis are undeniably the most predominant and conspicuous African refugee group in Norway. Except the UK where Somali immigrants were already living prior to the war, only a few Somalis came to Norway and the other Western Countries before 1987 (Lie, 2004). However, the long protracted civil war that has plagued the country since 1991 led to a large group of Somali refugees re-settling in Norway. Indeed by 2004 more than 16,765 Somalis were living in Norway (Lie, 2004) and today, according to Immigrants by reason for immigrating-Statisk Sentralbrayrå (2014) there are 25 000 Somali Refugees in Norway.

According to the Norwegian Integration and Diversity Directorate (IMDi) (2014) the process of integration for a refugee in Norway starts with the accommodation of prospective refugees in asylum camps where they are processed to ascertain the authenticity of their claim as refugees. Following this, the successful applicants to the Norwegian Directorate of Immigration

(UDI) can then apply for settlement in one of the Norwegian municipalities. The settlement takes place either through the Directorate of Integration and Diversity's (IMDi) local office, finding a suitable municipality or through refugees themselves by contacting the potential municipalities in the region in cooperation with the staff at the refugee camps.

According to our respondents most of Somali refugees come to Norway illegally and they are uneducated due to civil war in their country. The Norwegian government as a way of integrating refugees provides equal access to social services such as health, education with indigenous Norwegians. Our informants are not discriminated in terms of culture and religion in Norway. They are happy with the integration process even if they have no jobs yet. As a result most of our respondents rely on government support for their economic livelihood.

1.0 Introduction

The major contention in this study is Somali refugees' economic livelihood and how they experience the Norwegian integration and immigration policy in the present day Norway. Since the collapse of the Somali state in 1991 led an influx of Somali immigrants to Norway. According to Immigrants by reason for immigration- SSB (2014) some 25 000 Somalis immigrated to Norway between 1990 to 2014. This is shown by the fact that by non- empirical evidence, there are non- Norwegian within the vicinity of Sogndal municipality. On average, a day hardly passes by without seeing one or two cases in this locality; giving a clear indication that refugees are in existence within the municipality.

Currently there are media debates on the role played by the increasing number of Somali refugees on the Norwegian economy. Østhus (2014) reports that the

Norwegian Labour and Welfare Administration (NAV) new report in 2014 indicates that Somali immigrants are particularly demanding and reluctant to work compared to other groups. While a growing number of Somali immigrants are feeling humiliated for alienating them from the Norwegian job market by NAV and the talk against them by some Norwegians in the media. Henceforth, the need to ascertain the economic livelihood of Somali refugees in Sogndal municipality.

1.1 Background Information

According to Cooper (2005) Norway, as part of the global world, its immigration policy is similar to its attitude towards the European Union (EU). Though it has not joined the EU and remains outside the reach of most EU policy, many of its independent decisions – particularly regarding its relationships to European borders and immigration policy management- have uniquely European character. The country's carefully regulated effort to allow only selected migrants to be admitted and integrated in the Norwegian society, together with its commitment to ensuring social equality for those who arrive, closely fits the model to which many other European countries (with varying degrees of success) aspire.

In addition to its wealth, Norway has many advantages as a destination country for immigrants and refugees. It has maintained a robust labor market despite recent recessions which affected some economies like Greece. It has demonstrated its commitment to humanitarian protection by accepting a total of 171 600 Persons with refugee background from 1990 to 2014, 25 000 of this number are Somali refugees, this is according to Immigrants by reason for immigration-Statistisk sentralbyrå (2014).

Its standard of living, is so high that the United Nations Human Development Program (2013) named Norway the world's country with the highest standard of living for four years running. This provides a distinct incentive for the country to avoid being lumped with the greater Europe. But it's no coincidence that elements of the nation's immigration policies have converged with those of Europe, especially in terms of border management and asylum. Henceforth, many refugees from different parts of the world including Somalis have sought for protection and livelihood in Norway (Cooper, 2005).

Pursuant to the Norwegian Immigration Act section 28(a) the refugee convention Article 1 (a) states that a refugee is a person who has a well-founded fear of being persecuted for reasons of race, religion, nationality, membership of a particular social group or for reasons of political opinion, and is unable or owing to such fear, is unwilling to avail himself or herself of the protection of his or her country of origin. In the 1993 'State of the World's Refugees', the United Nations High Commissioner for Refugees identified four root causes of refugee flows - political instability; economic tensions; ethnic conflict; and environmental degradation (Lonergan, 1998).

1.2 Brief history of Norwegian migration

According to www.unhcr.org (2009) Norway gained a world reputation of humanitarian assistance when the Norwegian Arctic explorer and diplomat Fradtfjof Nansen became the League of Nation's (now United Nations) first High Commissioner for Refugees in 1921. Nansen was also the inspiration for the Norwegian Refugee Council, established in 1946 to help refugees from World War II. Despite its refugee work, Norway maintained a relatively homogeneous, largely white Christian population until the 1970s, with most immigrants in the

1960s coming from Nordic neighbors. These flows stemmed from a common labor market, established in the 1950s, between Norway, Sweden, Denmark and Finland (Iceland joined in 1982). The homogeneity in the region made immigration a non – issue; net migration from 1966 to 1970 only totaled 853 persons.

The main waves of immigrants since the 20th century have been legally grounded on Refugee Law. Groups who were escaping persecution in their home country: Jews from Eastern Europe early in the 20th century, or from Hungary in the 1950s, refugees from Chile and Vietnam in the 1970s. In the mid- 1980s, there was an increase in the number of asylum seekers from countries such as Iran and Sri Lanka. In the 1990s, war refugees from the Balkans were the predominant immigrant group accepted into Norway; a large number of which has returned home to Kosovo. Since the end of the 1990s, new groups of asylum seekers from countries such as Somalia, Iraq and Afghanistan arrived (www.unhcr.org, 2009).

Cooper (2005) argues that stories of migration mismanagement from other European countries, coupled with the threat of sudden flow increases from immigrants from developing countries, motivated the government to enact ‘immigration stop” in 1975. It was the first legislation to formally restrict immigration to Norway. This stop, which was very similar to actions taken around Europe at the time, shifted migrant applications to other channels such as asylum and family reunification. World events also led to a greater reliance on refugee admissions.

1.3 Policy shift-in the 1980s

Cooper (2005) states that the Norwegian public reaffirmed its support in curbing immigration in the 1980s they were public protests over the growing number of asylum seekers, whose numbers peaked during the decade at 8,600 in 1987. While the Norwegian government also took into account the concerns of native population, it also aimed to treat immigrants and native Norwegians equally, henceforth, promoting the value of equality. This was a founding principle of post – 1970 immigration policies in Norway and anchored in the Immigration Act of 1988. The Act provided permission of entry, a border and internal control mechanism, and a sanctions system for the cancellation of permits, rejections and expulsions.

The 1988 Act also regulated the adjudication of applications, permanent expulsion, and subsequent deportation. Finally, the legislation instituted a settlement permit, given to individuals with three continuous years of residency.

1.4 Norway's modern immigration policy

Norway's modern immigration policy is based on the idea that the welfare state, the thread that ties Norwegians together, has limited resources. Hence, two basic principles have remained consistent throughout Norway's development into an immigrant – receiving country; 1) Immigration must be limited; and 2) all immigrants who are admitted to Norway should have equal legal and practical opportunities in society (Norwegian Directorate of Immigration, 2013).

According to Statistics Norway (2015) from 2000 to 2010, 510, 748 persons received permanent residence permits. In 2012, net immigration was 47 300, a

national record high. About 62 percent of the immigrants were European citizens. The largest immigrants groups were Poles and Lithuanians who mainly came as labor immigrants, followed by Eritreans and Somalis who mainly came as refugees.

Immigrants by reason for immigration-SSB (2014) records that “currently the immigration population in Norway is 635 943 people. The number includes immigrants and children in Norway to two immigrant parents. The five largest immigrant groups in Norway are in turn Polish, Swedish, Somalis, Lithuanians and Pakistani. Due to Norway’s membership in the European economic area, migrants from the EU as well as Iceland and Liechtenstein do not require any residency permits but immigrants from other parts of the world inclusive Africa require residency permits provided by the Norwegian Directorate of Immigration (UDI). At the beginning of 1992, immigrants and Norwegians born to immigrant parents totaled 183, 000 persons, or 4.3 per cent of Norway’s population. 22 years later, at the beginning of 2014 these groups had risen to 635 943 persons, or 12.7 percent of the population” (SSB, 2014).

1.5 Migrant Integration

The steady growth of immigrants coming to Norway has made the country multi-cultural. Due to this, various government institutions and non-governmental organizations (NGOs) have conducted several integration projects. These projects have been regulated by policies laid down by the Norwegian authorities (Ali, 2010).

The National Plan of Action to Combat Racism and Discrimination from 2002 to 2006 on integration stipulates that:

“The Norwegian government policy on integration is based on the principal that Norway is a multicultural society, and that cultural plurality enriches lives and benefits the community. Everyone living in Norway, regardless of their background, shall have genuinely equal opportunities, equal rights and equal obligations to participate in society and make use of their resources. This in turn benefits both individuals and the community as whole” (Copper, 2005).

Cooper (2005) also argues that as in other European countries, immigration to Norway has posed many political and social challenges. The structure of Norway as a nation and the development of the welfare state in the twentieth century placed great emphasis on cultural equality as the national cornerstone. Henceforth, the Norwegian welfare state takes full responsibility in the care of Refugees in Norway despite coming from various countries with different cultural backgrounds are treated equally with the host society.

1.6 Brief history of Somali civil war

According to Al-Sharmani (2004) in January 1991, the despotic and corrupt regime of the late President Mohamed Siyaad Barre was overthrown in Somalia by a coalition of clan-based opposition movements. After the fall of Barre’s government, a violent power struggle erupted among the various opposition movements. Thousands of Somalis were killed in the civil war. Many more perished in the war-induced famine. Many had to flee their country to Kenya, Ethiopia, Uganda, Zambia, South Africa, the Middle East, North America, Europe, and Australia. Since large numbers of Somalis who fled their homeland are now dispersed in different parts of the world, in a real sense there is a ‘Somali diaspora.’ Close to 100,000 Somalis have moved to Europe since the civil war. Fifty thousand Somalis have settled in the United States since 1990,

and in Canada the number is 70,000. In the Middle East (mostly Yemen, Saudi Arabia, Libya, and Egypt), the number of Somali refugees is close to 75,000 (Al-Sharmani, 2004).

Brandbury and Healy (2010) states that “Somalis use the word burbur (‘catastrophe’) to describe the period from December 1991 to March 1992, when the country was torn apart by clan-based warfare and factions plundered the remnants of the state and fought for control of rural and urban assets. Four months of fighting in Mogadishu alone in 1991 and 1992 killed an estimated 25,000 people, 1.5 million people fled the country, and at least 2 million were internally displaced”. In the midst of drought, the destruction of social and economic infrastructure, asset stripping, ‘clan-cleansing’ and the disruption of food supplies caused a famine in which an estimated 250,000 people died. Those who suffered most came from the politically marginalized and poorly armed riverine and inter-riverine agro-pastoral communities in the south, who suffered waves of invasions from the better-armed militia from the major clans (Brandbury and Healy, 2010).

Brandbury and Healy (2010) also argues that external responses to Somalia’s collapse were belated because other wars in the Gulf and the Balkans commanded international attention. The Djibouti government tried unsuccessfully to broker a deal in June and July 1991. United Nations diplomatic engagement began only in early 1992, when a ceasefire was negotiated between the two main belligerents in Mogadishu, Ali Mahdi Mohamed and General Mohamed Farah Aideed. A limited United Nations peacekeeping mission – the UN Operation in Somalia (UNOSOM) – was unable to stem the violence or address the famine. As alluded earlier this made

thousands of Somalis migrate to other countries as asylum seekers looking forward to host countries to grant them permanent residency as refugees in order for them to gain economic livelihood and protection which they lost in their home land. And Norway is one of the European countries which has offered sanctuary to thousands of Somali Refugees.

1.7 Focus on Somali refugees

Our focus is on Somali Refugees because Somalis are undeniably the most predominant and conspicuous African refugees in Norway. There are about 25 000 Somali refugees in Norway (SSB, 2014). Since the war started in 1991 they have kept on coming to Norway to seek asylum. Most of them have a humble education background and the media portrays them as lazy people who are not willing to work. Henceforth, the need to find out how they survive economically from a traditional society to a high modern society in Norway.

As researchers we wanted to learn how Somalis experience the Norwegian immigration and integration process in Norway. Of special interest are Somali refugees with resident permits based in Sogndal. According to Lie (2004) the long protracted civil war that has plagued the country since 1991 as alluded earlier on has led to large group of Somali refugees re-settling in Norway.

Indeed by 2004 more than 16 765 Somalis were living in Norway (Lie, 2004).

Brandbury and Healy (2010) states that over a dozen national reconciliation conferences between six warring factions have been convened on Somalia since 1991 to bring peace and an organized government but have all ended in vain. This has left Somalia to have no stable government to date. Currently, a civil war which is being spear headed by a terrorist group called Al-Shabab has continued displacing thousands of people internally and also thousands have

fled to other countries as refugees in search of peace and economic livelihood. In our opinion Somalia is a failed state because it has no capacity to take care of its citizens. Furthermore, Somali refugees have slim chances to return home because Somalia is now a war zone country without the provision of social amenities and job creation for the people. Henceforth, they would rather stay here in Norway where there is abundant peace and a functioning government with the best standard of living in the world according (UNDP, 2013).

1.8 General information about Sogndal Municipality.

Sogndal is a municipality in Sogn og Fjordane county, Norway. It is located on the northern shore of the Sognefjorden in the traditional district of Sogn. Today Sogndal town is the regional centre in Sogn with over 7 000 inhabitants. The 2 000 students add to the youthful character of the town (sogndal Kommune.no). Students from all over Norway and abroad come to Sogndal and they create a high level of activity, which is hard to find in places of similar size.

According LOPEX (2015) Sogndal municipality is also known for refugee hosting in Norway. The first Mottak (asylum camp) for hosting asylum seekers started in 2000 in Kaupanger village. Its run by a private company called LOPEX.

LOPEX's main goal is to contribute in giving the asylum seekers a realistic picture of the asylum process. It also links the asylum seekers to UDI who are the leading managers for asylum seekers in Norway. LOPEX also works with IMDi who are in charge of the settlement of refugees in different municipalities in Norway. Furthermore, it provides primary information to asylum seekers about the Norwegian society before they are integrated as refugees in different municipalities.

2.0 Statement of the problem

The main aim of this study is Somali refugees' economic livelihood and how they experience the Norwegian integration and immigration policy in the present day Norway. According to Østhus (2014) indicates that Somali refugees are particularly and reluctant to work compared to other groups. In contrast the growing number of Somalis complain of being alienated from the Norwegian job market by the Norwegian Labour and Welfare Administration and the talk against them by some Norwegians in the media. Henceforth the need to ascertain how and what the Norwegian government is doing to integrate them in the Norwegian Society.

2.1 Purpose of the study

1. The study will be a part fulfilment of the requirement for the award of a one year study (2014 to 2015) of about Norway in Norway and Global Knowledge as sanctioned by Sogn og Fjordane University College.
2. To ascertain Somali Refugees economic livelihood and their experience with Norwegian Integration and Immigration Policy
3. To contribute to the board of knowledge for future researchers on how the Norwegian welfare state is applying the value of equality to refugees in Norway.

2.2 Tentative research questions

1. To find out the legal procedures for refugees according to the Norwegian integration and immigration policy.
2. To find out how Somali Refugees cope up with medical requirements and their health needs.
3. To ascertain the educational needs and strategies of Somali Refugees in Norway (Sogndal).
4. To learn the Somali Refugees economic livelihood and other coping strategies at their disposal.
5. To investigate the cultural differences between Norway and Somalia.
6. To ascertain the religious differences between Norway and Somalia.

3.0 Literature Review

Under our literature review we will concentrate on the following structure: Refugees' integration problem in Norway. The reasons for immigrating to Norway because not everyone who comes to Norway comes as a refugee. Statistics on persons with refugee background living in Norway. The process of how Somali refugees are being integrated in Norway. Finally, we will look at the economic livelihood of Somali refugees living in Norway.

3.1 Refugees integration problem

According to Ali (2010) integration more than ever before, has become a major issue defining and shaping the contours of policies on social cohesion of most European countries. Increasingly, the composition of the social structure of most European countries is shifting from a homogenously indigenous populace with similarities in socio-cultural idiosyncrasies to more heterogeneous socio-cultural landscapes encapsulating myriad and diverse cultures. A major factor

propelling the wheels of this change is the influx of refugees fleeing devastating conflicts in Africa such as from countries like Somalia. The increasingly heterogeneous societies have often led to social and cultural clashes between the indigenous people and the new entrants with serious consequences on social cohesions.

Furthermore, Ali (2010) states that there are often marked differences between refugees and their host European countries nested in religious beliefs and practices, language, women, economic and children rights, marriage and work ethics. Some of these divisive tendencies are usually naturally resolved as refugees adapt and transmogrify into likeable social figures acceptable by their host; while some of the differences particularly those of socio-cultural and religious leanings (which in turn shape a myriad of practices) remain intractable and an 'explosive' barrier against complete acceptance. Such conflicts segregates the society into pockets of social-cultural and economic classes that stand at loggerheads, with little information and communication channels created for the mutual benefit of the overall society. Also, within the refugee groups lie deep segregations defined by a need for the preservation of their socio-cultural (often through marriages) and religious identity. This is passed on from one generation to the other and is sustained and preserved with minimum dilution (Ali, 2010).

Cooper (2005) argues that as the refugee population transits from first to third generations and with these groups still tethered away from their host identity, the building of nations with a common identity and composition remain a major challenge for most European countries. A clear understanding of this teething problem has led most European countries with large refugee

populations to formulate integration policies aimed at the cultural, economic, social and political integration of refugees.

Undeniably the literature is replete with information on the concerns of refugees and immigrants' integration in Norway and many researchers have focused on different facets of the issue including, for example, employment.

(Assal, 2004). Even though several policies have been implemented in fostering the integration of several groups, Somalis still remain the least integrated group in Norway. Most studies feeding into the policy documents are often nested in the characterization of the Somali problem in the light of their material needs or economic needs, as well as their socio-cultural backgrounds (Assal, 2004).

3.2 Immigrants by reason for immigration

According to Immigrants by reason for immigration-SSB (2014) not everyone who immigrates to Norway stays here for the rest of their life. A total of 635 943 persons immigrated to Norway between 1990 and 2013, and 75 per cent of these were still living here at the beginning of 2014. The reason for immigration has a bearing on the degree to which they leave the country. Of those who immigrated due to flight, 85 per cent were still living in the country on 1st January 2014. The corresponding percentage for those who immigrated for education was just 42 per cent. The statistics on reason for immigration give a breakdown of all persons who have immigrated to Norway for the first time, and were registered as a resident in the year, by reason for immigration.

Figure 1: Indicates immigration by reason for immigration.

	2013	Change in per cent		Total immigration since 1990
		2012 - 2013	2003 - 2013	
Total	54 394	-3.9	174.8	635 943
Labour	23 517	-7.9	888.5	206 979
Family	17 400	-3.8	88.8	231 769
Refugee	7 326	3.3	33.0	123 998
Education	5 852	7.85	124.6	66 646
Other	299	-34.7	243.7	3 212

The figure above indicates that since 1990 to 2013 more labour immigrants came to Norway at 888.5 per cent increment. The refugees are the list at 33.0 per cent increment. In our opinion, this is due to the two basic principles of Norwegian immigration policy; 1) Immigration must be limited; 2) all immigrants who are admitted to Norway have equal opportunities with indigenous Norwegians. (UDI, 2013).

3.3 Persons with a refugee background

According to Immigrants by reason for immigration-SSB (2014) a total number of 179,500 persons with a refugee background were living in Norway on 1st January, 2014. This made up 3.5 per cent of the total population and 28.4 per cent of immigrants in Norway. In 2013, the number of persons with a refugee background increased by 7,900 persons. The largest increase was among persons from Eritrea, Somalia and Syria, with 2 300, 2 000 and 1 000 respectively. Somalis are the largest group, with a total of 25 000 persons, followed by persons with a refugee background from Iraq and Iran, with 20 500 and 13 600 respectively.

The statistics on persons with a refugee background include all persons with a refugee background who were residents on 1st January in the current year. The term 'persons with a refugee background' includes all persons whose reason for immigration status is 'Refugee' and all persons with 'Family' status who have been re united with a family member. The break down is based on country of birth. A person with a refugee background will be included in the statistics every year that they were a resident. Immigrants by reason for immigration-SSB (2014) records that there were persons with a refugee background in 409 of the 428 municipalities in Norway. Sogndal is among the 409 municipalities with refugees. The statistics have been published since 1998 by Immigrants by reason for immigration –SSB.

3.4 Somali refugees and their integration in Norway

Assal (2004) states that the road to immigration by the Somali refugees arriving in Norway is a complex process with a winding road that begins not only in Somalia, but also several African countries. The road to immigration subtly

begins when a refugee set out from Somalia. Decisions on the choice of the final destination are defined by a complex array of factors involving stages, influences and consequences. Foremost, reasons of the fleeing decisions for the Somali refugees are the insecurity, economic hardship and threats to individual which are produced by the prolonged civil war that put so many people in the line of fire. Furthermore,

Assal (2004) argues that to leave Somalia, means of transportation are pulled from different sources including: (a) family assets like land, house or personal belonging; (b) remittance from expatriates families; (c) and robbery.

According to Ali (2010) In the process of reaching refugee-hosting country, like Norway, two main pathways, termed here as regulated and non-regulated, are followed. In the regulated pathway, the Somali refugee first moves to a country where there is a United Nations High Commissioner for Refugees (UNHCR) asylum camp. When they reach those countries they seek refuge. At the camp, the UNHCR arranges for the expatriation of the refugees to a designated country, mainly the United States of America (USA), Canada, Europe and Australia based on a quota system. In this respect, the refugees usually target UNHCR asylum camps located in Uganda, Tanzania, Egypt, Ethiopia and Kenya. Ali, (2010) states that in the case of the non-regulated pathway, the refugees do not go to any of the asylum camps in Africa. Instead, they go to other countries where it is much easier for them to proceed to Western countries. In this process, countries such as Libya, Sudan and South Africa are used as transits in reaching western countries. Following their arrival in a western country, they hand themselves in at an asylum Centre, where they apply for a refugee status. Unlike those who come through the UNHCR system, refugees

coming via the non-regulated systems are comprehensively scrutinized to assess the validity of their claim before they are given refugee status. The scrutiny can take several years to complete. As most Somali refugees arrive in Norway through the non-regulated means, it takes several years for them to be accepted as refugees and later be integrated into the society (Ali, 2010)

According to the Norwegian Integration and Diversity Directorate (IMDi) (2014) the process of integration for a refugee in Norway starts with the accommodation of prospective refugees in asylum camps where they are processed to ascertain the authenticity of their claim as refugees. Following this, the successful applicants can then apply for settlement in one of the Norwegian municipalities. The settlement takes place either through the Directorate of Integration and Diversity's (IMDi) local office, finding a suitable municipality or through refugees themselves by contacting the potential municipalities in the region in cooperation with the staff at the refugee camps. It is also possible for the individuals who have work and can provide for themselves and their families, if they have one, to settle in whichever municipality they want without the involvement of the authorities assigned for the refugee settlements procedures.

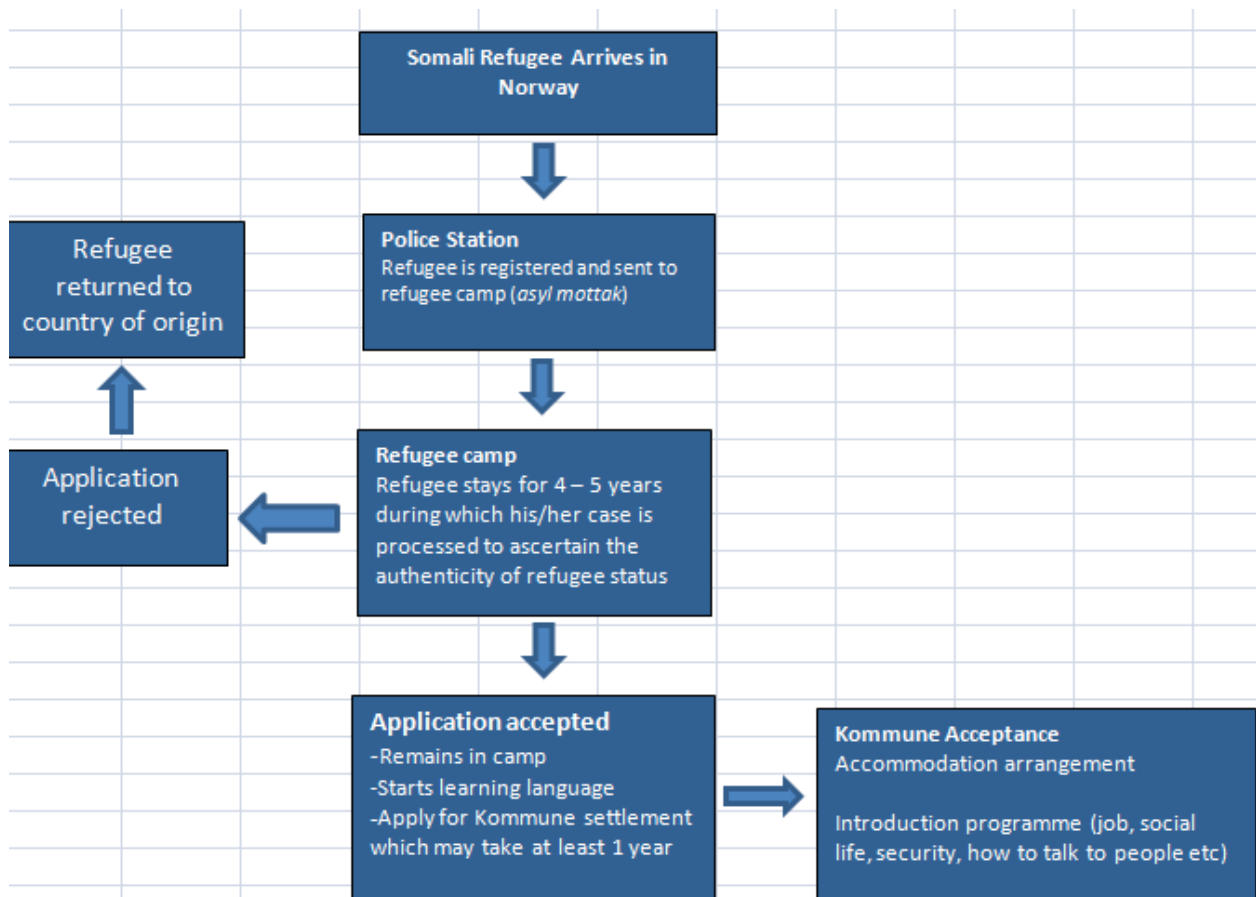
Furthermore, when a new refugee is settled in a municipality, the Directorate of Integration and Diversity (IMDi), in cooperation with the municipality, arranges integration program that qualifies the refugee to the Norwegian system of society life (IMDi 2014). The introduction program which is done in the period of two years gives an opportunity to Refugees to learn the Norwegian Language and Social studies. However, according to the UDI (2013) while waiting the processing of their asylum application, refugees can apply to

the Norwegian Directorate of Immigration (UDI) for temporary work permit that allows them to work in Norway.

Ali (2010) argues that from 1991 to 2000, the Norwegian Immigration policy on refugees was very good because the process of refugee integration into Norwegian society took 1 - 2 years from accommodation at the asylum camp to the granting of residence permit in the Kommune. However, since 2000, the processes now takes approximately 4-5 years with nearly 5 years of this period spent in the Asylum camp (Figure 3). This long stay in the asylum camp while the case is being processed tends to dampen the hopes and aspirations of the refugees who feel that their case could be processed within a short period of time. Some of the refugees spend even up to 5 years and beyond in the Asylum camp (Mottak) without being introduced to Norwegian culture, language and life-style but were supposed to go out and mingle with their potential Norwegian hosts. This has always led to depression and frustrations for the refugees (Ali, 2010).

Furthermore, the long period of waiting also makes the refugees not to get decent jobs and fail to reunite with their families in time. In contrast, the acceptance of refugees takes a few months in some Western Countries including the U.S.A, therefore, initiating the refugees to work and live within a short period of time upon arrival in the country (Ali, 2010).

Figure 2: Helps the leader to understand the summarized process of integration for a potential Somali refugee in Norway as shown below:



Source: Ali (2010)

3.5 Economic livelihood of Somali refugees

Al-Sharmani (2004) explains that economic livelihood and integration are interlinked. However, 'integration' as talked about and sought by Somali refugees needs to be understood as multi-faceted layers of participation and acceptance that the refugees and their family members seek as they live in different host societies such as Norway. That is, integration is not only linked to the conditions of the refugees and their relationships with one host society but also to decent employment opportunities in order to enhance their economic livelihood.

Three quarters of children of Somali origin in Norway now live in poverty, according to new figures from Statistics Norway (2015), and numbers are on the rise. Children from Somalia have been over-represented in the poverty statistics for years, but the proportion of children living in families with persistently low income has risen during the last year. Other immigrant groups are also struggling, with more than half of poor children in Norway now living in immigrant households. Afghanistan and Iraqi groups also have high levels of poverty, yet none rival the Somalis.

According to Statistics Norway (2015) a family in Norway is defined as poor if it lives on less than 60 percent of the median income, meaning few families classed as poor lack money for food. However, low income families cannot take part in society on an equal basis, with research showing that children from poor families take part in fewer leisure activities and spend less time with friends than those from average families.

When children live in poverty, the obstacles to arenas that contribute to inclusion and integration are even greater. In our opinion if this is not handled properly could lead to social exclusion. It erodes the sense of community and solidarity. A 2013 report from the Human Rights organization Open Society confirms that Norwegian Somalis feel excluded. This is especially true for young Somalis who have a low sense of belonging.

Furthermore, Statistics Norway (2015) reports that employment rate among Somali immigrants, who in most cases have refugee backgrounds, is lower than among other immigrants. "It's connected to the amount of time they have resided in Norway, and Somalis have on average been residents quite briefly," Lars Ostby of Statistics Norway told NRK. "During the first few years in

particular, refugees have relatively low employment rates. As time passes, this increases somewhat, but it does reach high levels for some of the groups we see in the poverty statistics”.

4.0 Research design and methodology.

Our study was based on descriptive research. We used a qualitative research method. Our main research instrument was the interview guide. Brinkmann and Kvale (2009) states that the interview guide can be an overview of the themes that should be covered or it can be detailed with specific questions. Therefore, as researchers we created questions which helped us to collect data from our respondents specifically meant for the topic of study. Furthermore, the research was a case study centered on Somali refugees residing in Sogndal municipality (not in the Mottak) with residency permit from UDI to live in Norway.

4.1 Population sample

The population sample for this study was 6 Somali Refugees who have residency permit to live in Norway but currently residing in Sogndal municipality. We successfully interviewed 4 men and 2 women. We managed to get in touch with our informants or respondents through the help of Sogndal Kommune Grunnskole (School for refugees in Sogndal).

4.2 Data collection

We collected data from our respondents using the interview guide. During the process of the interview we used the method of note taking in order for us to keep the data safely in white and ink before we processed and analyzed it. All in all, the data used was from primary and secondary source.

4.3 Data analysis

During data analysis we selected what was relevant from the information we got from our informants.

4.4 Application of data

Application of data involved using the research findings we conducted and the conclusions we reached. Implications of our findings – for example, policy implications on refugees in Norway. We discussed our findings using some theories of some known writers in the field of social science. Finally, we made our recommendations based on our findings in the field.

4.5 The Strengths and Weaknesses

(a) Strengths

- Qualitative research Creates openness, provides depth and detailed responses.
- It also provides increased degree of flexibility in the research design and the ability to avoid a reliance on the researcher's pre-determined assumptions.
- Time was adequate to collect data and write the report
- The respondents were very friendly because we are fellow Africans.

(b) Weaknesses

- Some respondents had limitations in answering the questions due to language barrier because English is not their mother tongue.
- Limited number of respondents were interviewed who represented the Somalis as a result we cannot generalize our findings.
- It took us some time to meet and identify the right interviewees.

- Some respondents became emotional when they were narrating how they left their home country as a result of civil war this temporarily disturbed the interview process.

5.0 Ethical considerations

We would like to state that the following ethical issues presented below were taken into consideration during the research period: Informed consent, Confidentiality, Consequences and Verification.

5.1 Informed consent

Under informed consent we informed the research participants about the overall purpose of the investigation and the main features of the design, as well as any of possible risks and benefits for participation in the research project. Informed consent, further included obtaining the voluntary participation of the respondents and they cooperated during the interviews.

5.2 Confidentiality

Confidentiality in a research implies that private data identifying the participants will not be disclosed (Brinkmann and Kvale, 2009). Therefore, we assured the research participants or respondents protection against disclosure of their identity. We also respected the principle of the research participants' right to privacy. We further, assured them that the information we got from them was strictly for school work.

5.3 Consequences

Brinkmann and Kvale (2009) states that the ethical principle of *beneficence* means that the risk of harm to a participant should be the least possible. From a utilitarian ethical perspective, the sum of potential benefit to a participant and the importance of the knowledge gained should outweigh the risk of harm to the participant and thus warrant a decision to carry out the study. As researchers it was our responsibility to reflect on the possible consequences not only for the persons who took part in the study, but also for the larger group they represented.

5.4 Verification

Ethically, as researchers it's our responsibility to report knowledge that is as secured and verified as possible. It's important to note that we are sure that we collected the correct data because our informants were all Somalis. With the help of the members of staff from Sogndal Kommune Grunnskole (school for refugees) and NAV office, we were able to verify the information from our informants.

6.0 Presentation of Research Findings in form of Tables.

The tables below indicates the data we collected from our informants (Somalis)

6.1 Demographic Information

S\N	AGE	SEX	MARITAL STATUS	DATE OF ARRIVAL
1	19	F	Single	2012
2	22	F	Married	October, 2011
3	27	M	Single	2011
4	28	M	Single	2012
5	29	M	Married	2011
6	37	M	Married	December, 2011

6.2 Legal Procedures on Immigration and integration

Interview Questions	Responses
What made you to leave Somalia	Civil War and Al-Shabab terrorists
How did you enter Norway?	<ul style="list-style-type: none"> -Two respondents entered the country legally with Visa. - Four respondents entered the Country illegally.
How did you apply for your residence permit in Norway	Through the Norwegian Directorate of Integration (UDI).
How long does it take for someone to be granted permanent residence?	5 to 7 years of continuous stay of the applicant in Norway.
Can you be deported back home as a refugee? If yes, on which grounds?	Yes, if you commit a serious crime like murder, drug trafficking and terrorism.
What is your experience on Immigration legal procedures in Norway	<ul style="list-style-type: none"> -All respondents are very happy with Immigration legal process in Norway even though it is a bureaucratic process which involves the Police, UDI, UNE, IMDi and the Municipality. -Sometimes they had stress as they waited for their applications approval.
What is your rating of the Integration process in Norway so far? 0 1 2 3 4 5 6 7 8 9 10.	<ul style="list-style-type: none"> -The rating was between 5 to 7 -Enjoys the same health, education, sports and transport facilities but feel Segregated in the labor market.

6.3 Health needs and strategies

Interview Questions	Responses
Did you have any health problems prior to the host society?	All respondents had no health problems.
Did you under go any health tests upon your arrival in Norway? If yes, what kind of tests?	-yes, we had health tests on Tuberculosis, HIV/AIDS, and Malaria. - They said it's a normal procedure to undergo health tests for new immigrants in Norway.
What kind of health services do you have in Norway?	-Have access to same health services which Norwegian citizens have.
Have you been offered any relevant help for your mental needs?	Some said yes, and others said they did not have any mental needs.
Do you have any concern on the health services provided in Norway?	-No, concern on the health services. -We have very good health services in Norway than in Somalia.

6.4 Educational Needs and strategies

Interview Questions	Responses
What is your education background from Somalia?	Out of all the respondents only one had education from Somalia.
Have you taken Norwegian cultural orientation program? If yes, What did you learn?	-All respondents did Norwegian orientation program. - They said that they learnt Norwegian culture and social studies.
Have you done the Norwegian language course? If yes, how competent are you?	-All respondents have done Norwegian the language course. -They are average in the language.
Have you received any kind of formal education in Norway? If yes, where?	-Five respondents are doing primary school education at Grunnskule. - One did mechanics in Norway

6.5 Economic livelihood and strategies

Interview questions	Responses
How do you support yourself in Sogndal?	<p>-5 respondents get support from either NAV, Lånekassen or from the Kommune.</p> <p>-One respondent works full time.</p>
What kind of a job do you have?	<p>-Out of all the respondents' only one is in full time employment as a mechanic.</p> <p>-Two have part time jobs and three do not work due to language problem.</p>
Do you receive financial assistance from United Nations High Commission for Refugees (UNHCR)	All respondents do not receive any financial assistance from UNHCR.
What kind of support do you receive from the Norwegian government?	<p>-Refugees in introduction program get 14 000 kroners per month for two years.</p> <p>-Those in school get 7300 Kroners per month from Lånekassen.</p>
<p>How much of your income do you spend on:</p> <p>(a) Housing</p> <p>(b) Food</p> <p>(c) Education</p> <p>(d) Medical</p> <p>(e) Relatives</p> <p>(f) Transport</p> <p>(g) Sports</p> <p>(h) Donations</p>	<p>-Housing: 4000-5000 Kroners</p> <p>-Food: 2000 – 2500 Kroners</p> <p>-Education: Free</p> <p>-Medical: 400-2200 Kroners and you receive a free card for one year after paying 2200 Kroners.</p> <p>-Relatives: 200-300 US dollars per month sent to Somalia by each respondent.</p> <p>-Transport: 1000-1500 Kroners</p> <p>-Sports: 1000 and above per year.</p> <p>-Donations: Two respondents donated 200 Kroners each towards Ebola in Africa.</p>

6.6 Religion and Culture

Interview questions	Responses
What is your experience of the Norwegian religion compared to Somali religion?	-There is very big difference, most of Norwegians are Christians while almost all Somalis are Muslims. -Few Norwegians go to church, and some Norwegians believe in humanism
What is the difference between the Norwegian and Somali culture?	-Norway is a high modern society while Somalia is a traditional society. -Norwegian culture is influenced by Christianity while Somali culture is influenced by Islam.
Have you experienced any discrimination in Norway based on your culture and religion?	-All respondents said they have not experienced any discrimination. - Norway respects all religions and there is freedom of worship.
In what context do you have contacts and regular interactions with Norwegians?	-During skiing, at school, home work time, hiking, football matches at Sogndal stadium. - visitations with Norwegian friends

7.0 Discussion

First and foremost, we would like to state that in our discussion, we shall start with Legal procedures and policy which guides the process of Asylum seekers and Refugees according to our own findings during the research. It is important to note that without following the legal procedures no Asylum seeker or Refugee can be allowed to live or stay in Norway. Furthermore, we are going to look at equality in the provision of social services; Norwegian language and employment opportunities; Cultural and religious differences between Norway and Somalia.

7.1 Legal procedures and Immigration policy

The Immigration Act of 15th May 2008 regulates the entry of foreigners into Norway and their right to residence and work. An important change with the 2008 Immigration Act is that the term 'refugee' is now used to include persons who meet the criteria of article 1A of the 1951 Refugee Convention as well as persons covered by the non-refoulement provisions of any international convention to which Norway is a party. The most important of these is the European Convention for the Protection of Human Rights and Fundamental Freedoms. In other words, persons who are eligible for Subsidiary Protection Status under the EU Qualification Directive will be granted refugee status under the Norwegian Immigration Act. Because of this change, the right to family reunification was strengthened for those who are included under the extended refugee concept. Under the previous act, they would be granted subsidiary protection. This meant that they would have to be able to support their family economically for a family reunification permit to be granted. This is no longer a requirement, as every person granted refugee status is exempted from the income/subsistence requirements under the current act.

According to our respondents, the complete immigration process in Norway involves several government agencies. The Norwegian Directorate of Immigration (UDI) handles, as first instance, applications for asylum seekers, as well as applications for a residence permit, permanent residence status as well as the question of expulsion. Applicants for a residence permit, whose applications have been rejected, may appeal to the Immigration Appeals Board (UNE), which is an independent judiciary body. Usually, an application for a residence permit is presented to a diplomatic mission abroad and the case is

considered by UDI in Norway. If the applicant is already present in Norway, the Police is the front agency in Norway for receiving the application and registering the information. This involves answering questions and guiding applicants, registration of identity and travel history for asylum seekers, conducting interviews and issuing permits that have been granted.

The Norwegian Directorate of Integration and Diversity (IMDi)'s most important tasks are:

- To settle refugees
- To contribute to qualifying immigrants for work and education
- To follow up the Introduction Act
- To contribute to a dialogue between the majority population and minorities
- To prevent and combat forced marriages
- To contribute to developing knowledge in the field of integration

A new Law of Guardianship came into force in 2013. Representation for unaccompanied minor asylum seeker is integrated into the guardianship legislation. The representation scheme ensures that these asylum seekers are represented at all stages of the asylum process.

7.2 Settlement of refugees

According to our informants settlement of refugees in municipalities is done by IMDi in conjunction with all the municipalities in Norway. Foreigners who have been granted a residence permit as a refugee or with humanitarian status, enjoy full freedom of movement. In principle, they may choose to settle wherever they want. However, initially most of them will depend on public assistance to find suitable housing and to ensure their subsistence needs.

Those who depend on assistance, have to settle in a municipality that accepts

them. The 428 Norwegian municipalities are sovereign when it comes to deciding on the number of refugees to accept if the person will require assistance. When a refugee is accepted to live in a certain municipality in Norway, it is the responsibility of that municipality to find accommodation and pay him/her 14 000 Kroners per month for two years during the introduction program. The amount is the same in all the 428 municipalities in Norway but only 409 municipalities are hosting refugees currently.

7.3 Equality in the provision of social services

According to the Norwegian Integration and Diversity Directorate (IMDi) (2014) the process of integration for a refugee in Norway starts with the accommodation of prospective refugees in asylum camps where they are processed to ascertain the authenticity of their claim as refugees. Following this, the successful applicants can then apply for settlement in one of the Norwegian municipalities. The settlement takes place either through the Directorate of Integration and Diversity's (IMDi) local office, finding a suitable municipality or through refugees themselves by contacting the potential municipalities in the region in cooperation with the staff at the refugee camps.

It is important to note that in Norway no one is segregated in the provision of social services. Somali refugees have the same rights as Norwegians in terms of education, health, housing, sports facilities etc. Halvorsen and Stjernø (2008) states that the central goal is to create opportunities for all to take part in the social life and in the decision making process of society. This model promotes social rights and the policy that everyone is entitled to equal access to social, education, culture and health services. It also caters for the care of Social outcasts and vulnerable groups in society. Furthermore, the Norwegian government leaders do not mix public and private interests in the giving out of

welfare benefits and services to the group of people covered by different laws. The main focus of the Norwegian welfare state is a “human being’s well-being”.

7.4 Language and employment opportunities

In order to qualify for employment one of the key requirements under Norwegian immigration law is that you complete tuition in the Norwegian language and social studies if you are an immigrant. Norwegian language is a serious policy issue which requires all immigrants or refugees to know how to write and speak Norwegian for them to stand a chance to be employed in Norway. This is not meant to segregate the immigrants but it is a way of helping them to be integrated into the Norwegian society.

According to some of our respondents despite having completed the Norwegian language course and are competent in writing and speaking it is difficult for them to find employment because Sogndal is a small town. As a result they migrate to big cities like Oslo and Bergen. One of the respondents claimed that he acquired some education besides the Norwegian language course but he couldn’t get a job because he was segregated based on his name, when he changed to a Norwegian name he managed to get a job easily. Some other Somalis claimed that despite having learnt the Norwegian language and acquired some skills are still subjected to low paying and part time jobs of being a cleaner and shopper keeper. This has made a number of them to rely on social welfare support from the government for their livelihood.

7.5 Cultural differences between Norway and Somalia

7.5.1 Individualism

Individualism is the idea that the individual’s life belongs to him and that he has an inalienable right to live it as he sees fit, to act on his own judgment, to keep and use the product of his effort, and to pursue the values of his choosing. It’s

the idea that the individual is sovereign, an end in himself, and the fundamental unit of moral concern (Giddens, 1991). According to our informants, this is the ideal that the Norwegian society is based on, in which the individual's rights to life, religion, liberty, property, and the pursuit of happiness are recognized and protected. Norway is a high modern society where people are individualistic, independent, and autonomous while Somalia is a traditional society where people always live together with their family members and in clans. Most of the respondents we interviewed from Somalia said that they were shocked when they just came to Norway when they saw some individuals staying alone in their apartments.

According to our respondents, in Norway a youth above the age of 18 has the freedom to choose his/her partner without the interference of the parents while in Somalia they practice arranged marriages. The official age of getting married in Somalia is 15 years and above but sometimes young girls below the age of 15 are forced into marriage. In Somalia the bride price is paid to the girl's parents or guardians by the groom's parents or guardians before getting married while in Norway nothing is paid to the bride's parents. In short marriage is free in Norway.

7.5.2 Collectivism (Ubuntu)

Collectivism is the idea that the individual's life belongs not to him but to the group or society of which he is merely a part, that he has no rights, and that he must sacrifice his values and goals for the group's "greater good." According to our respondents, this is the type of life Somali refugees come with to Norway. As a result a number of them they like living together in one house. Shutte (2001) states that the idea of the community is the heart of the traditional

African thinking about humanity. It is summed up in the Zulu language expression 'umuntu ngumuntu ngabantu', a person is a person through persons. This means that for example, for a Somali to be a person he/she depends on personal relations with others to exercise, develop, and fulfill those capacities that make one a person. One's life, if all goes well, is a continual becoming more of a person through one's interaction with others. Personhood comes as a gift from other persons while for a Norwegian personhood come as a result of the individual's effort in his/her life. An anchoring discursive feature of self-identity is paramount for Norwegians compared to Somalis. Giddens (1991) states that we are not what we are but what we make of ourselves as individuals. While according to collectivism the group or society is the basic unit of moral concern and the individual is of value only insofar as he/she serves the group.

7.6 Religious differences between Somalia and Norway

7.6.1 Islam

According to our informants there is a very big difference between the Islamic religion of Somalia and the mainly Christian religion of Norway. The place of worship for Muslims is called a Mosque and the leader of the Mosque is the Imam while the place of worship for Christians is a Church and the Priest or Bishop is the leader of the church. The Quran is the source of direction in all facets of life for Muslims and is believed to be the very word of Allah. In contrast the Bible is the source of all doctrine and beliefs for Christians in Norway. The Quran is key to understanding social justice and human development in Islam. Somalis believe in all the five pillars of Islam, which are the staples of the religion. The first pillar in Islam is Shahada, the belief that

there is no God but Allah. This belief that there is only one God helps unite all followers and decreases the possibility of factions (although factions still do exist in Islam). The belief that there is one God places everyone on equal footing in relation to God. God is the superior being and human beings are all inferior in comparison. The second pillar is Salat (prayer), performed by Muslims five times a day. The third pillar is fasting during the holy month of Ramadan. The act of fasting brings Muslims together unlike anything else in the religion. The fourth pillar is almsgiving (zakat). The fifth pillar is the pilgrimage to Mecca (hajj).

According to our informants, for Muslims, the Quran is a book of divine guidance and direction for humanity and God's final revelation to humanity. It is believed that the text in its original Arabic is the literal word of God revealed to Prophet Muhammad through the Angel Gabriel over a period of twenty-three years. The significance of the Quran is not limited to spiritual guidance but instructs Muslims on how to handle all facets of life. For example, there are passages in the Quran which address the issues of marriage, wills and division of property, cleanliness, dress code, and interaction between spouses, children, relatives, visitors, enemies and strangers. The Somali refugees also believe in Sharia law. Sharia (Islamic law) deals with several topics including crime, politics, and economics, as well as personal matters such as sexual intercourse, hygiene, diet, prayer, everyday etiquette and fasting. Sharia is a significant source of legislation in various Muslim countries, namely Saudi Arabia, Sudan, Somalia etc. In these countries, harsh physical punishments such as flogging and stoning are said to be legally accepted according to Sharia law.

7.6.2 Christianity

According to our informants most of the people are Christians in Norway even though very few practice Christianity. Most of the people are members of the Lutheran Church. The Lutheran Church (Norwegian state Church) is the biggest Christian grouping in Norway. The Norwegian tradition has been influenced by Christianity and humanism even if it is now quite a secular country. Laws, values and ethics has been under Christian influence for the past 1000 years. The Norwegian fundamental value of equality is embedded with Christianity way of life of uplifting the need in society to be equal with the rest members of society as a result Norway has a very minor differences between the rich and the poor. In Norway which is part of the Scandinavian countries religion/faith is thought of something you have. In northern Europe religion/faith is thought of something private. In the rest of the world religion/faith is more often something you practice. Furthermore, the Norwegian religion is cultural Christian spanning for the period of 1000 years ago as stated above. God the father, Jesus the son and the Holy Spirit are very important for they are source of guidance in the Bible for Christians.

The most important events for the Norwegians Christians are baptism, confirmation, Christmas, weddings and church funerals and burial around Churches. You become a member of the Lutheran Church: Having parents who are members, being baptized and you fill in a form. During confirmation all confirmands put on the national costume covered with white robes as a symbol of equality. In Norway all Christian Churches and other religions such as Islam, Hinduism are funded by the government if the religion or organization has more than 500 membership of people, you get 400 Kroners on every member

per year. This can't happen in an Islamic state like Somalia, Saudi Arabia etc. The Norwegian authorities also believes in Biblical principles of the Lutheran Church such as in Mathew 7 verse 12 it says " Therefore all things whatsoever you would that men should do to you do even so to them for this is the law and the prophets.

7.6.3. Humanism

The Norwegian Humanist Association is an organization for people who base their ethics on human values. Humanism is a life stance in which the understanding of reality and ethics is based on reason and experience, rational and critical thinking, feelings and human compassion. Humanism is devoid of religious conceptions. According to our respondents, in humanism, the independent and responsible human being is placed in the center. The objective of humanism is therefore to offer every person an opportunity to develop independence, freedom and responsibility. The humanist approach includes a commitment to human rights as an expression of core values and ideals. Human rights are a good protection of human dignity and diversity.

8.0 Conclusion

In conclusion, it is very important to note that no immigrant or refugee can live in Norway without meeting the necessary legal requirements. The complete immigration process in Norway involves several government agencies. The Norwegian Directorate of Immigration (UDI) handles, as first instance, applications for asylum seekers, as well as applications for a residence permit, permanent residence status as well as the question of expulsion. Applicants for a residence permit, whose applications have been rejected, may appeal to the Immigration Appeals Board (UNE), which is an independent judicial body.

Usually, an application for a residence permit is presented to a diplomatic mission abroad and the case is considered by UDI in Norway. If the applicant is already present in Norway, the Police is the front agency in Norway for receiving the application and registering the information. The Norwegian Directorate of Integration and Diversity (IMDi) is involved in the settling of refugees in different municipalities and contributes to developing knowledge in the field of integration.

Finally, in our research paper we mainly covered the demographic information of Somali refugees that is their gender, age and marital status, date of arrival; Legal procedures on immigration and integration of Somali refugees; Health needs and strategies at their disposal; Education needs and strategies; and cultural and religious differences between Norwegians and Somalis. We discovered that they have big religious and cultural differences. Norwegians are mostly Christians while almost all the Somalis are Muslims. In terms of culture, Norway is a high modern society while Somalia is a traditional society. Economically, most Somali refugees depend on government support for their livelihood.

8.1 Recommendations

The following are recommendations emanating from our research:

1. The government should come up with an act of parliament which will give power to the Norwegian Directorate of Integration and Diversity (IMDi) to settle refugees in any municipality in Norway. This will help to settle all the refugees with residency permit without waiting for a long time at the asylum camp or mottak.

2. The government should also come up with small loan schemes with low interest rates in order to help refugees who are not captured in the labor market to start their own businesses. For example fishing.
3. Lessons on gender development should be organized by the municipality by inviting gender experts to educate all Somali men and women about gender issues in Norway. This will turn help Somali men to respect their women and allow them to work instead of just being house wives.
4. Sogndal municipality should be organizing motivational speakers from Somalia who have succeeded in Norway to be talking to fellow Somalis on how they can prosper economically as refugees in Norway.
5. Since we live in a global village as we learnt in global Knowledge, the government of Norway should consider using English as the second official language in the country. According to our respondents this would help a number of immigrants to be integrated easily in Norway because it's much easier for them to use English language than Norwegian.

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Appendix

Interview Guide

1. Demographic information:

1.1 Gender

1.2 Age

1.3 Marital status

1.4 Date of arrival in Norway

2. Legal Procedures on Immigration and Integration.

2.1 What made you to leave Somalia?

2.2 How did you enter Norway?

2.3 How did you apply for your residence permit in Norway?

2.4 How long does it take for someone to be granted permanent residence permit in Norway?

2.5 Can you be deported back home as a refugee? If yes, on which grounds can you be deported?

2.6 What is your experience on immigration legal procedures for Refugees in Norway?

2.7 What is your rating of the integration process in Norway so far? 0 1 2 3 4 5 6 7 8 9 10 scale.

3. Health Needs and Strategies

3.1 Did you have any health problems prior to the host society?

3.2 Did you undergo any health tests upon your arrival in Norway? If yes, what kind of tests?

3.3 What kind of health services do you have in Norway?

3.4 Have you been offered any relevant help for your mental needs?

3.5 Do you have any concern on the health services provided in Norway?

4. Educational needs and Strategies

4.1 What is your educational background from Somalia?

4.2 Have you taken Norwegian cultural orientation program? If yes, what did you learn?

4.3 Have you done the Norwegian language course? If yes, how competent are you?

4.4 Have you received any kind of formal education in Norway? If yes, where?

5. Economic Livelihood and Strategies

5.1 How do you support yourself in Sogndal?

5.2 What kind of a job do you have?

5.3 Do you receive financial assistance from the United Nations High Commission for Refugees (UNHCR)?

5.4 What kind of support do you receive from the Norwegian government for your livelihood?

5.5 How much of your income do you spend on?

(a) Housing

(b) Food

(c) Education

(d) Medical

(e) Relatives

(f) Transport

(g) Sports

(h) Donations

6. Religion and Culture

6.1 What is your experience of Norwegian Religion compared to Somali religion?

6.2 What is the difference between the Norwegian culture and Somali culture?

6.3 Have you experienced any discrimination in Norway based on your culture and religion?

6.4 In what context do you have contacts and regular interactions with Norwegians?